

The Sunday School.

MINUTES OF THE BRETHREN SUNDAY SCHOOL CONVENTION, AT BRIDGEPORT, PA. HELD OCT. 11, 12, 1894.

FIRST SESSION, Thursday 7:39 P. M.

The convention opened with regular devotional services conducted by D. J. Bole, after which the pastor J. M. Murray gave an address of welcome and was responded to by the delegates.

The chairman, J. H. Knepper, made some appropriate remarks after which a motion was made and carried to defer the enrollment of delegates until after the permanent organization.

The chair then appointed the following committee on permanent organization: W. A. Harmon, Geo. M. Murray, Lyda Reynolds. The committee then made the following report: chairman, J. H. Knepper; vice-chairman, W. L. Spanogle; secretary, M. C. Myers; treasurer, D. J. Bole. The report was accepted and the nominees unanimously elected. The following committees were then appointed. Enrollment. D. J. Bole, J. F. Koontz, Sister D. K. Bole: Queries, Dr. Kennedy, W. A. Harmon, Isaac Lewis. Resolutions: M. M. Sterling, Henry Wise, J. F. Koontz. The sermon of the evening was preached by J. H. Knepper.

The chair then appointed W. L. Spanogle, J. B. Wampler and Dr. Kennedy to discuss the topic. The Sunday school as an educational influence the brethren to whom it was assigned not being present. The convention adjourned to meet at 9 A. M., Friday, Oct. 12.

SECOND SESSION, Friday, 9 A. M.

Devotional services were conducted by J. B. Wampler. The minutes of the previous meeting were read and approved. Committee on enrollment made a partial report. The topic, The Sunday school as an Educational Influence, was taken up and ably discussed by W. L. Spanogle, J. B. Wampler, Dr. Kennedy and others.

THIRD SESSION, Friday, 2 P. M.

Devoional services conducted by W. L. Spanogle. Minutes read and approved. The use of the blackboard in the Sunday school was discussed by M. C. Myers, J. H. Knepper and Dr. Kennedy, it should be used to locate the places spoken of in the lesson, also the cities and towns. The names of persons spoken of in the lesson should be written on the board. It should be used to teach object lessons to the small scholars. Short sentences and verses from the Bible should be written upon it and have the small scholars commit them.

The model Sunday school. The superintendent, was discussed by J. F. Koontz. He must be a good live Christian man,

should command the respect of all. The teacher, by D. J. Bole, must have the love of God in his heart, should be a Bible scholar and act to teach, must be kind and sociable.

The scholar, by M. M. Sterling should be willing to learn, must have confidence in the teacher and be attentive.

Music, J. H. Knepper. Good music and plenty of it is highly necessary to a model Sunday school. D. K. Bole, plenty of money is also needed. A number of interesting queries were discussed. The chair announced that a public collection would be taken in the evening. Adjourned to meet at 7:30 P. M.

FOURTH SESSION, Friday 7:30 P. M.

Devotional services conducted by M. C. Myers. A public collection was taken which amounted to \$6.43.

Committee on enrollment made its final report. There were present nineteen delegates from different schools of the state. The report was accepted. A recitation was then given by Miss Etta Myers.

"How to Keep the Boys in the Sunday School" was then discussed. 1st, give them plenty of work to do. 2nd, have them hold offices. Sermon by J. F. Koontz. Adjourned to meet in church convention, Saturday, Oct. 13 at 9 A. M.

M. C. MYERS, Sect'y.

Book and Tract Department.

SPEAK OUT FOR YOUR CHURCH.

"Why don't you let people know what your church is?" is the question often asked in wonder by those just learning to love it. "This worship," said one lately, "is what I have been longing for for years. It had been described to me as a mere formality." "I find it full of life and earnestness," said another; "I had long joined in the popular cry that your church was so exclusive. Now I know for myself that no other body of Christians has such liberal terms of communion. Why don't you take pains to show that fact to all?" And yet another recently asked of the writer: "Why are you so close-mouthed? You go about your own business and don't seem to care much for what others think. If you would only speak out for your church as others do for theirs, you would do better?"

And so, good friends, who read this article, I beg you to speak out for your church. Some may say you are "prose-lyting"—another ugly word. Ugly words are the favorite weapons of ignorance and prejudice. Set against them our Savior's command to "make disciples," to "compel them to come in." If you believe that in the church you enjoy very great privileges and blessings, it is a duty of Christian

charity to convince others of that fact, and to invite them to share with you.

Speak out, then, for your church. Do not keep all your enthusiasm for conversation with church people. Let others hear of your love of the church's ways. They will want to see for themselves what you praise. They will learn from your words some of its peculiarities. They will think more favorably of a church that can so kindle its members' love."

The writer of the above had good horse sense. If the church is a divine institution having power from on high, and working for the salvation of souls, why should not men and women speak out for the church, make her known, invite other to enjoy her hospitalities, and partake of her wonderful blessings? One way to make the church known is by means of her literature, the EVANGELIST in every family, the Sunday school literature in our home and mission schools, and tracts scattered in every direction.

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This leads me to remark that doctrinal tracts should be used to a great extent. The tracts already published on baptism are well qualified to make people think. "Doctrinal Points with Scriptural References," is a good pamphlet to use. It has been out of print, but a new edition will be issued at an early date, enlarged and inspired, the price ought to be increased and probably will be. Of this we will speak at a later date. Push the literature along the lines. Do not forget to send all orders to Ashland. Letters regarding the work can be addressed to Carleton, Neb.

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A Welsh clergyman asked a little girl for the text of his last sermon. The child gave no answer—she only wept. He ascertained that she had no Bible in which to look for the text. And this led him to inquire whether her parents and neighbors had a Bible: and this led to that meeting in London, in 1804, of a few devoted Christians, to devise means to supply the poor in Wales with the Bible, the grand issue of which was the formation of the British and Foreign Bible Society—a society which has already distributed many millions of copies of the Bible, its issues now reaching nearly 1,500,000 annually. And this, in turn, led to the formation of the American Bible Society, and to the whole beautiful cluster of sister institutions throughout the world, which are so many trees of life, scattering the golden fruits of immortality among all nations of the earth. This mighty river, so deep, so broad, so far-reaching in its many branches, we may trace back to the tears of that little girl. "Behold, how great a matter a little fire kindleth!"

JOHN DUKE MCFADEN.